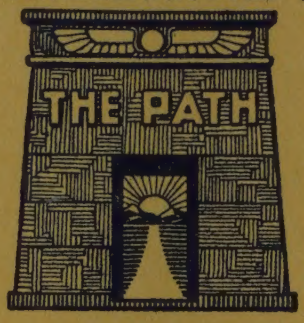
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 2 December, 1943

IF we were less than Divinity, than we never could by any possibility understand Divinity. Those beings who have been men and who have gone beyond our degrees of illusion——like Jesus of Nazareth, Buddha, and many others—have attained to Their Divinity. They accept the woes of birth to which Their younger brothers are subject, to remind us of our own natures—the only natures over which we have permanent control—that we may become as One of Them, bound to Them as to all nature. To live for others is the foundation and basis of religion—of true spiritual knowledge.

—R. C.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

Better than Sovereignty over the earth, better than going to heaven, better than lordship over all the worlds is the reward of the first step in holiness.

—*Dhammapada*

THEOSOPHY

Vol. XXXII December, 1943 No. 2

WAKING TIME

THE desperate extremity to which the moral and physical events of the war are reducing the world has its uses. Desperation can and does drive men mad with rage and fear, but it also clears away the rubbish of personal life and confronts individual men with stark reality. A time must come when between the Scylla and Charybdis of mutual destruction are ground away all hopes founded on illusions, and when false hopes are truly dissolved, there is opportunity for the impersonal light of mind to reach into the dark corners where fear resides and erase the phantasms that haunt the personal man. Knowledge redirects the attention of the ego from hope to certainty, and where there is certainty there can be no fear.

The path of race evolution is still the path of the weak. It is the tortuous road of slow and painful experience, marked by the cycles of external events, with stages of realization determined by collective karmic retribution. It was for this reason that H.P.B. wrote of great disasters, famines, wars, and like catastrophes, as being preludes to another forward step in the march of racial progress. Every sowing has its harvest, and each field of tragedy is a silent teacher as well as a stern judge.

The sword which wounds the flesh must also leave great rents in the dark garment of illusion. The sorrow which strikes both friend and enemy is the negative pole of universal compassion. The hunger which gnaws at the breast of children who are innocent of guilt is a dread reproof that penetrates the very bosom of remorse and makes a mockery of vain excuses.

The mighty condemnation put upon the race by its own past turns human protestations to sounding brass and tinkling cymbals. The day will come when shadowy echoes of this conflict will make men cringe in shame the world over. The stony stare of life upon the desolate fields of the dead and the dying, the impotence of the few to lessen the agony of the many, the millstones hung about the neck of generations of souls unborn—all this must float before the impassive, reflective eye of soul, be seen and understood. And then some knowledge, only a little, perchance, but still knowledge, may be born.

For those who see, and learn, this war will be in truth an image of the Holy War of Soul; whoever rises from the field a triumphant Arjuna will indeed have met Duryodhana, and conquered. In him the flower of evil, for this cycle, will have bloomed and cast its fruit not in vain. The ignorant eat the fruit of evil, believing it to be the bread of life, but the wise learn from evil to know its bitter taste. So are the experiences of age and plane exhausted; so are the triple lines of causation established for the future, with the seeds of evil, good, and truth.

The knowledge men gain from experience is figured in the symbols known to the soul, each man unto himself. The moral course of his life is determined by the interplay of his Karma and his will. How shall we know the secret struggles and brave determinations, the ignoble failures and weakening resolve of others? We cannot, nor is it needful. The depth and measure of the truth we know have their testament in the impersonality of the Wisdom-Religion and of the laws of soul it proclaims. This principle is the greatest secret of the esoteric philosophy, the infallible guide along the path of the unmanifested.

Impersonality will make the world of tomorrow open and free. It is the *sine qua non* of all science and the heart of that universal brotherhood on which true religion depends. It gives to law its moral essence and centers the human consciousness in the Divine.

Impersonality is the death of selfishness; it is that quality of soul that can look upon life and see all things in just relation. Only an understanding of impersonality as the principle of knowledge can help mankind to a larger understanding of its intuitions born from suffering and war. To theosophists has come the opportunity to spread that understanding far and wide, in an hour when hearts are wakening and old bonds of mind are loosed.

CHRISTMAS THEN AND CHRISTMAS NOW

WE are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities—the birth of the Founder of their religion. When this paper reaches its Western subscribers there will be festivity and rejoicing in every house. In North Western Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practice of the pagan Druids "that sylvan spirits might flock to the evergreens, and remain unnipped by frost till a milder season." In Roman Catholic countries large crowds flock during the whole evening and night of "Christmas-eve" to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of "Queen of Heaven." To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the bejeweled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future "Redeemer" was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the "Son of Man," who had "not where to lay his head." It makes it all the harder for the average Christian to regard the explicit statement that—"it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven," as anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospel for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin—"the voice of one crying in the wilderness." In that, she but followed the wisdom of the ages—the wisdom of the old Aryans, which is also "justified of her children"; for, as neither the modern Hindu devotee understands a word of the Sanskrit, nor the modern Parsi one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three—Brahminical High Priest,

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NOTE—This article was first printed by H. P. Blavatsky in *The Theosophist* for December, 1879.

Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for the benefit of their respective churches.

To usher in this great day, the bells are set merrily ringing at midnight, throughout England and the Continent. In France and Italy, after the celebration of the mass in churches magnificently decorated, "it is usual for the revellers to partake of a collation *(reveillon)* that *they may be better able to sustain the fatigues of the night,"* saith a book treating upon Popish church ceremonials. This night of Christian fasting reminds one of the *Sivaratree* of the followers of the god Siva,—the great day of gloom and fasting, in the 11th month of the Hindu year. Only, with the latter, the night's long vigil is preceded and followed by a strict and rigid fasting. No *reveillons* or compromises for them. True, they are but wicked "heathens," and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast days during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesistical history, the selection of that day long remained optional; and it was only during the 4th century that, urged by Cyril of Jerusalem, the Pope (Julius I.) ordered the bishops to make an investigation and come finally to *some* agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th day of December,—and a most unfortunate choice it has since proved! It was Dupius, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the birth of their sun-gods on that very day. "Dupius shows that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before Christ"—remarks Higgins in his *Anacalypsis.* As Dupius, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be as *well* to quote, in this relation, the confessions of the Christian Bishop of Ratisbone, "the most learned man that the middle ages produced"—the Dominican, Albertus Magnus. "The sign of the celestial Virgin rises above the horizon at the moment in *which we fix the birth of the Lord Jesus Christ,"* he says, in the

Recherches historiques sur Falaise, par Langevin prêtre. So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun Gods were believed to be annually born at the epoch; for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.

However it may be, the Christmas festivities, that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honour of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called "Holy Virgins," and a DIVINE BABE may be found in every "heathen" religion. We will now draw two pictures of the Merrie Christmas; one portraying the "good old times," and the other the present state of Christian worship. From the first days of its establishment as Christmas, the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. "Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed 'December liberties,' in which everything serious was burlesqued, the order of society reversed, and its decencies ridiculed" —says one compiler of old chronicles. "During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bulls' heads, cherubs, Eastern Magi, (the Mobeds of old), and manifold ornaments." The custom of singing canticles at Christmas, called Carols, was to recall the songs of the shepherd at the Nativity. "The bishops and the clergy often joined with the populace in carolling, and the songs were enlivened by dances, and by the music of tambours, guitars, violins and organs. . . ." We may add that down to the present times, during the days preceding Christmas, such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the *Kalidowski.* In Italy, Calabrian minstrels descend from their mountains to Naples and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas eve, and continue often till Candlemas (Feb. 2), every day being a holiday till Twelfth-night (Jan. 6). In the houses of great nobles a "lord of misrule," or "abbot of unreason" was appointed, whose duty it was to play the part of a buffoon. "The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar and honey." . . . "A glowing fire, made of great logs, the principal of which was termed the 'Yule log,' or Christmas block, which might be burnt till Candlemas eve, kept out the cold; and the abundance was shared by the lord's tenants amid music, conjuring, riddles, hot-cockles, fool-plough, snap-dragon, jokes, laughter, repartees, forfeits and dances."

In our modern times, the bishops and the clergy join no more with the populace in open carolling and dancing; and feasts of "fools and of asses" are enacted more in sacred privacy than under the eyes of the dangerous, argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian world; and, more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretence. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with a more affecting touch of realism than in a charming dream-tale, which appeared in the *New York Herald* about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. "He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshippers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic Church services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!

"Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered

castaway stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshippers from the church passed by, they shrank from the poor Magdalen, the ladies withdrawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

"Just then an intoxicated sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, 'Here, you poor forsaken cuss, take this!' A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God."

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master hand the state of our Christian society.

According to tradition, on Christmas-eve, the oxen may always be found on their knees, as though in prayer and devotion; and, "there was a famous hawthorn in the churchyard of Glastonbury Abbey, which always budded on the 24th, and blossomed on the 25th of December"; which, considering that the day was chosen by the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus, archbishop of Upsal, that, at the festival of Christmas, "the men, living in the cold Northern parts, are suddenly and strangely metamorphosed into wolves; and that a huge multitude of them meet together at an appointed place and rage so fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves." Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas-eve to see whole nations changed into "wild beasts"—especially in time of war.

ANTIPODAL POWERS OF MANAS

Receptivity-Passivity

AT some point along the pathway of life, every human soul must master the mystery of dual mind. This is a task which extends invariably over several life-times of study and trial. For investigation of this kind is not the same as the intellectual methods pursued by science, where the mental functions and attributes of others are gathered and observed. It is a process taking place wholly within, a study of one's own consciousness, for purposes of understanding and control. It is an undertaking wherein the very intensity of the force used—thought—has the ability to awaken new and undreamed of powers. All these must be conquered, understood, used.

Is one short life sufficient for this task? Is it possible within the limits of a single incarnation to master the laws of mind, to command the powers of the inner man? And can this be done by any other than the man himself? The Third Object of the Theosophical Movement—"The investigation of the unexplained laws of nature and the psychical powers latent in man"—is a private undertaking, to be pursued by each within the sanctuary of his own soul. It is independent study of mind and heart, the beginning of which marks entry to the path of chelaship.

Of all the functions of the human mind, none are more necessary—nor more dangerous—than the power to receive impressions. Without it, no one could learn or grow in knowledge of the higher truths. Without it, no one could be misled. It is the power by which the chela rises to a higher plane and gains contact with wiser men. It is the power by which the psychic meets his doom. "It ought to be understood," says Wm. Q. Judge, "that up to a certain point all students of magic, or occultism, journey together. By and by is reached a place where two roads meet, or where the common path divides." By one, a man goes to adeptship; by the other, to mediumship. Do we know which path we tread? Are we able to look within the recesses of our own minds and descry the course of the upper road?

The power to receive impressions is two-fold in its nature and function, corresponding to the two aspects of the dual mind. These are referred to in Theosophical literature as receptivity and passiv-

ity, terms thought by some to be identical. But they are not the same. Receptivity is a spiritual quality of Higher Manas, and flows from knowledge based upon right perception of all things. It is the power to receive impressions *without* being passive, an extremely active condition wherein the Perceiver weighs and chooses what he will admit. Passivity, on the other hand, is inactive, undiscriminating, bad. It is that characteristic of Lower Manas to consider naught, which, when abnormal, tends to insanity. While having the power, sponge-like, to receive impressions, it cannot and does not choose. It is the tool of the medium, by which he opens wide the door to every evil force. It is the pitfall of many an unwary disciple.

Exercise of the power of receptivity is not limited, however, to chelaship, nor is passivity the exclusive possession of the medium. At every moment of the day, all men are invisibly surrounded by surging waves of psychic impressions, and unknowing to themselves, are influenced by their force. The average man of the world, destitute as he is of philosophical basis, can no more resist the psychism of the age than he can see the need for study of the dual mind. Like ship without a rudder, he is swept to and fro by the prevailing currents of propaganda. Have *we* power to resist the sway? Do *we* possess such insight into principles, such control of mind, that we can steer our course through the changing winds of opinion, and pass undiverted to the chosen goal? The predominating characteristics of the age—psychism and selfishness, with their long retinue of allied powers—are too strong and subtle for those unschooled in the ways of dual mind. Have *we* the key, the knowledge, the power? Have we the courage to charge the tide of Kali Yuga, with its insidious currents of propaganda, its undertow of false religious thought?

Some there be, who out of fear of becoming passive, build around themselves an impervious wall. "I'll be independent," says one, "and think for myself. Never shall I be found among those taking impressions from other men." The man of pride thus closes fast his only avenue of growth. Can knowledge be gained without the help of others more advanced? Is it possible, in a universe of Brotherhood, to sever relations with our fellow men, to alienate one's self from the rhythmic interflow of impressions? The whole science of teaching, as of learning, is based upon the proper use of receptivity, the willingness of the pupil to receive impressions from his teacher's mind. But this is not passivity. It is that faculty by which the pupil's mind vibrates synchronously with the teacher's thought. Buddhi, or

Wisdom, it is said, is latent on this plane, unless provided a focus in Manas. The Buddhi of the teacher can be no more impressed upon a closed or passive mind than can radio waves of high frequency be picked up by a static set. What is the Socratic method of questioning but the teacher's effort to *induce thinking,* to raise the pupil's Manas to an active state, whereby he may tune in to a higher vibration? The receptivity of the student must approximate the teacher's power to give.

The idea of receptivity carries with it the idea of ability to repel. For what possible use is one without the other? What is the value of a mind-power capable of receiving the desirable if, at the same time, it is unable to repel the undesirable? This is of the nature of mediumship and passivity—is no *power* at all, but a mere function. Receptivity ever implies knowledge, awareness and control. It is a power fully developed only after long years or lives of effort and trial. The beginning of this period of mind-study and discipline marks the beginning of the path of Chelaship. The end is Adeptship, the mark and insignia of one who "has gone through the training and experience which have caused all the unseen powers to develop in him, and conferred gifts that look god-like to his struggling brother below." Such is the nature of the *Master Mind.*

ILLUMINATION

The occult science is *not* one, in which secrets can be communicated of a sudden, by a written or even a verbal communication. It is the common mistake of people that we willingly wrap ourselves and our powers in mystery—that we wish to keep our knowledge to ourselves, and of our own will refuse—"wantonly and deliberately" to communicate it. The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most, *if not all* of the secrets are *incommunicable.* The receptivity must be equal to the desire to instruct. The illumination *must come from within.*

—FROM A MASTER'S LETTER

OF THE SUPERSENSUAL LIFE

By Jacob Boehme

IV

MASTER: Let the hands or the head be at labour, thy heart ought nevertheless to rest in God. God is a Spirit; dwell in the Spirit, work in the Spirit, and do everything in the Spirit; for remember thou also art a spirit, and thereby created in the image of God: Therefore see thou attract not in thy desire matter unto thee, but as much as possible abstract thyself from all matter whatever; and so, standing in the centre, present thyself as a naked spirit before God, in simplicity and purity; and be sure thy spirit draw in nothing but spirit.

Thou wilt yet be greatly enticed to draw matter, and to gather that which the world calls substance, thereby to have somewhat visible to trust to: But by no means consent to the tempter, nor yield to the lustings of thy flesh against the spirit. For in so doing thou wilt infallibly obscure the divine light in thee; thy spirit will stick in the dark covetous root, and from the fiery source of thy soul will it blaze out in pride and anger; thy will shall be chained in earthliness, and shall sink through the anguish into darkness and materiality; and never shalt thou be able to reach the still liberty, or to stand before the majesty of God. Since this is opening a door for him who reigneth in the corruption of matter, possibly the devil may roar at thee for this refusal; because nothing can vex him worse than such a silent abstraction of the soul, and introversion thereof to the point of rest from all that is worldly and circumferential: But regard him not; neither admit the least dust of that matter into thee which he may pretend any claim to. It will be all darkness to thee, as much matter as is drawn in by the desire of thy will: It will darken God's majesty to thee; and will close the seeing eye. This the serpent longeth to do; but in vain, except thou permittest thy imagination, upon his suggestion, to receive in the alluring matter. Behold then, if thou desirest to see God's light in thy soul, and be divinely illuminated and conducted, this is the short way that thou art to take; not to let the eye of thy spirit enter into matter, or fill itself with anything whatever, either in heaven or earth; but to let it enter by a naked faith into the light of the majesty; and so re-

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Note.—Compiled from Dialogue II.

ceive by pure love the light of God, and attract the divine power into itself, putting on the divine body, and growing up in it to the full maturity of the humanity of Christ.

DISCIPLE: As I said before, so I say again, this is very hard. I conceive indeed well enough that my spirit ought to be free from the contagion of matter, and wholly empty, that it may admit into it the Spirit of God. Also, that the Spirit will not enter, but where the will entereth into nothing, and resigneth itself up in the nakedness of faith, and in the purity of love, to its conduct; feeding magically upon the word of God, and clothing itself thereby with a divine substantiality. But, alas, how hard is it for the will to sink into nothing, to attract nothing, to imagine nothing!

MASTER: Let it be granted that it is so. Is it not surely worth thy while, and all that thou canst ever do?

DISCIPLE: It is so, I must needs confess.

MASTER: But perhaps it may not be so hard as at first it appeareth to be; make but the trial, and be in earnest. All is in the will, as I have shown thee. When the will imagineth after somewhat, then entereth it into that somewhat, and this somewhat taketh presently the will into itself, and overcloudeth it, so as it can have no light, but must dwell in darkness, unless it return back out of that somewhat into nothing. But when the will imagineth or lusteth after nothing, then it entereth into nothing, where it receiveth the will of God into itself, and so dwelleth in light, and worketh all its works in it.

DISCIPLE: I am now satisfied that the main cause of any one's spiritual blindness, is his letting his will into somewhat, or into that which he hath wrought, of what nature soever it be, good or evil, and his setting his heart and affections upon the work of his own hands or brain; and that when the earthly body perisheth, then the soul must be imprisoned in that very thing which it shall have received and let in; and if the light of God be not in it, being deprived of the light of this world, it cannot but be found in a dark prison.

MASTER: This is a very precious gate of knowledge; I am glad thou takest it into such consideration. The understanding of the whole Scripture is contained in it; and all that hath been written from the beginning of the world to this day, may be found herein, by him that having entered with his will into nothing, hath there found all things, by finding God; from whom, and to whom, and in whom are all things. Delay not therefore to enter in by this gate,

which if thou seest in the spirit, as some highly favored souls have seen it, thou seest in the supersensual ground all that God is, and can do; thou seest also therewith, as one hath said who was taken thereinto, through heaven, hell, and earth; and through the essence of all essences. By this thou shalt come into that ground out of which all things are originated, and in which they subsist; and in it thou shalt reign over all God's works, as a prince of God.

DISCIPLE: Pray tell me, dear master, where dwelleth it in man?

MASTER: Where man dwelleth not; there hath it its seat in man.

DISCIPLE: Where is that in a man, where man dwelleth not in himself?

MASTER: It is the resigned ground of a soul, to which nothing cleaveth.

DISCIPLE: Where is the ground in any soul, to which there will nothing stick? Or, where is that which abideth and dwelleth not in something?

MASTER: It is the centre of rest and motion in the resigned will of a truly contrite spirit, which is crucified to the world. This centre of the will is impenetrable consequently to the world, the devil, and hell: Nothing in all the world can enter into it, or adhere to it, though never so many devils should be in the confederacy against it. Here it is where man dwelleth not; and where no self abideth, or can abide.

DISCIPLE: O where is this naked ground of the soul void of all self? And how shall I come at the hidden centre where God dwelleth, and not man? Tell me plainly, loving sir, where it is, and how it is to be found of me, and entered into?

MASTER: There where the soul hath slain its own will, and willeth no more anything as from itself, but only as God willeth, and as his Spirit moveth upon the soul, shall this appear: Where the love of self is banished, there dwelleth the love of God.

DISCIPLE: But how shall I comprehend it?

MASTER: If thou goest about to comprehend it, then it will fly away from thee; but if thou dost surrender thyself wholly up to it, then it will abide with thee, and become the life of thy life, and be natural to thee.

DISCIPLE: And how can this be without dying, or the whole destruction of my will?

MASTER: Upon this entire surrender and yielding up of thy will, the love of God in thee becometh the life of thy nature; it killeth thee not, but quickeneth thee, who art now dead to thyself in thine own will, according to its proper life, even the life of God. And then thou livest, yet not to thy own will; but thou livest to its will; forasmuch as thy will is henceforth become its will. So then it is no longer thy will, but the will of God; no longer the love of thyself, but the love of God, which moveth and operateth in thee; and then, being thus comprehended in it, thou art dead indeed as to thyself, but art alive unto God. So being dead thou livest, or rather God liveth in thee by his Spirit; and his love is made to thee life from the dead. Never couldst thou, with all thy seeking, have comprehended it; but it hath comprehended thee; and so the treasure of treasures is found.

DISCIPLE: How is it that so few souls do find it, when yet all would be glad enough to have it?

MASTER: They all seek it in somewhat, and so they find it not: For where there is somewhat for the soul to adhere to, there the soul findeth but that somewhat only, and taketh up its rest therein, until she seeth that it is to be found in nothing, and goeth out of the somewhat into nothing, even into that nothing out of which all things may be made. The soul here saith, "I have nothing, for I am utterly naked and stripped of everything: I can do nothing; for I have no manner of power, but am as water poured out: I am nothing; for all that I am is no more than an image of being, and only God is to me I AM; and so sitting down in my own nothingness, I give glory to the Eternal Being, and will nothing of myself." Herein now it is that so very few find this most precious treasure in the soul, though every one would so fain have it; and might also have it, were it not for this somewhat in every one which letteth. Men seek and find not, because they seek it not in the naked ground where it lieth; but in something or other where it never will be, neither can be. They seek it in their own will, and they find it not. They seek it in their self-desire, and they meet not with it. They look for it in an image, or in an opinion, or in affection, or a natural devotion and fervour, and they lose the substance by thus hunting after a shadow. They search for it in something sensible or imaginary, in somewhat which they may have a more peculiar natural inclination for, and adhesion to; and so they miss of what they seek, for want of diving into the supersensual and supernatural ground where the treasure is hid. Now, should the love graciously condescend to

proffer itself to such as these, and even to present itself evidently before the eye of their spirit, yet would it find no place in them at all, neither could it be held by them, or remain with them.

DISCIPLE: Why not, if the love should be willing and ready to offer itself, and to stay with them?

MASTER: Because the imaginariness which is in their own will hath set up itself in the place thereof: And so this imaginariness would have the love in it; but the love fleeth away, for it is its prison. The love may offer itself; but it cannot abide where the self-desire attracteth or imagineth. That will which attracteth nothing, and to which nothing adhereth, is only capable of receiving it; for it dwelleth only in nothing, as I said, and therefore they find it not.

DISCIPLE: If it dwell only in nothing, what is now the office of it in nothing?

MASTER: The office of the love here is to penetrate incessantly into something which is standing still and at rest, then its business is to take possession thereof. And when it hath there taken possession, then it rejoiceth therein with its flaming love-fire, even as the sun doth in the visible world. And then the office of it is without intermission to enkindle a fire in this something, which may burn it up; and then with the flames thereof exceedingly to enflame itself, and raise the heat of the love-fire by it, even seven degrees higher.

DISCIPLE: O loving master, how shall I understand this?

MASTER: If it but once kindle a fire within thee, my son, thou shalt then certainly feel how it consumeth all that which it toucheth; thou shalt feel it in the burning up thyself, and swiftly devouring all egoity, or that which thou callest I and Me, as standing in a separate root, and divided from the Deity, the fountain of thy being. And when this enkindling is made in thee, then the love doth so exceedingly rejoice in thy fire, as thou wouldst not for all the world be out of it; yea, wouldst rather suffer thyself to be killed, than to enter into thy something again. This fire now must grow hotter and hotter, till it shall have perfected its office with respect to thee, and therefore wilt not give over, till it come to the seventh degree. Its flame hence also will be so very great, that it will never leave thee, though it should even cost thee thy temporal life; but it would go with thee in its sweet loving fire into death; and if thou wentest also into hell, it would break hell in pieces also for thy sake. Nothing is more certain than this; for it is stronger than death and hell.

DISCIPLE: Enough, my dearest master, I can no longer endure that anything should divert me from it. But how shall I find the nearest way to it?

MASTER: Where the way is hardest, there go thou; and what the world casteth away, that take thou up. What the world doth, that do thou not; but in all things walk thou contrary to the world. So thou comest the nearest way to that which thou art seeking.

THE CHAIN OF MYSTERY

Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediæval alchemist they read literally; and even the veiled symbology of Plato is commonly misunderstood by the modern scholar. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and psychology to find the end of the thread. That done, it will then be ascertained that, by relaxing one single loop of the old religious systems, the chain of mystery may be disentangled.

—H. P. BLAVATSKY

HOW MUCH MUST WE LEARN?

THEOSOPHICAL teaching states that the world is now chronologically in the Aryan Kali Yuga, or Dark Age; that this age has ruled the world for 5,000 years and will contine for 427,000 more. It is further definitively prophesied that some world conditions will become much worse before the end.

However, these statements were never meant to be extracted from the total philosophic structure of the *Secret Doctrine,* to become gloomy dogmas. Inevitable future calamities are not meant to indicate retrogression. They are consequences incident to the type of evolution in which we are engaged. The Kali Yuga of a race is simply the era during which the Egos in it become most deeply involved in material sensations. But, since light and darkness are relative, even the happiest physical life would be a dungeon to those who had truly come to man's estate and lived in mind. As some sink deeper into the luxurious decay of materialism others will seek higher ground.

For the Aryan race—or rather, races—Kali Yuga may and probably will yet hold epochs of civilization greater than any we have known in the West. Even the European branch of Aryan civilization has 16,000 years before disintegration as a continuous family; during which time there may yet be achievements of a high order.

These must stem from moral perceptions, however, and not from material accomplishment. The gold of a purely physical Golden Age tarnishes. The base is not genuine.

When the Roman Republic came to an end, and with it the mob rule of its last days, there followed the Augustan Age, still termed the "Golden." Its godfather justly said at the end of his reign: "I found Rome a city of clay and left it a city of marble." Judged from the external aspect of power and glory, of wealth and security, this was Rome's best period. None saw then, few see now, that the golden shell shone with the phosphorescence of spiritual decay. It was all much to the liking of the average citizen, and the world will see many a repetition thereof. It is upon such sands that mundane "happiness" is founded.

Toward the end, however, the great Dark Age of 432,000 years will see the extinction of the major part of the present white races, and the branching off, probably into new continents, of the survivors; while a wholly new Race, with characteristics new to mankind, will then have come to hold the balance of world power. Its first faint beginnings are now seen in the Western Hemisphere. As yet it has a name only in the tongue of "Those Who Know."

Thus we may expect local cycles of light—in fact it is not impossible that next century may see one of comparative brightness even in the West—new races rising out of the gloom into a "New Order of the Ages," unaffected by the sins which produce the dire sufferings to which the older stocks are fated.

A balanced view lies between the extreme pessimism of the Hindu, who believes that in Kali Yuga nothing can be done toward liberation, nothing accomplished except expiation of the past through uncomplaining suffering, even that no Mahatmas can exist in such an age; and the insane optimism of the West, which believes that mankind is marching steadily upward and that Utopia is always "just around the corner."

The next great cycle of human history will see misery and sin in unprecedented proportions, alternating with and often coexisting with cycles of greater glory than any yet known. For each man's place in this vast turmoil of cause and effect will be what it always has been—precisely whatever he has decreed for himself. The opportunities are unlimited—in *both* directions.

"Why," it is often asked, "must Kali Yuga endure for such a long time? Surely human beings cannot have committed such wickedness as to deserve such a lot!" No, they have not fully,—as yet. But the blight in human nature is deep and black. Our frailties will be reborn with us, and for the average, conquered only singly and slowly.

We judge ourselves and others by man-made laws, weak, futile, unjust in their very construction; often making respectable the habits of mind and speech which are the true origin of the world's woes. Man-made laws say anything and everything that the ruling majority regards as conserving its self-interest.

LAW says:

> Thou shalt not rejoice in the suffering or destruction of any living thing.
>
> Thou shalt not seek revenge.

Thou shalt not take that which is not earned.

Thou shalt not avoid that which is earned.

Thou shalt enslave no man.

Thou shalt not covet.

Thou shalt not envy.

Before there is release from the blows of Karma for any man, all this must be *literally and unconditionally accepted and lived.* The breach of any of these rules of the spirit insures misery. Many a newly-enlightened Theosophist, understanding Karmic Law for the first time, looking back at his previous life, and seeing the mountain of obstacles which he has piled up between himself and future happiness, has exclaimed, "Why have I not been told these things before?"

Neither the East nor the West has full cause for complaint. No one has been barred from access to the philosophy of Buddha and the admonitions of Christ. The West, of course, has piled upon itself a staggering retribution through the sin of cloaking violation with self-righteous pretenses at compliance. No Moslem, no Buddhist or Hindu, has ever heaped upon the name of Jesus any filth to compare with the obloquy beneath which it has been buried by the deeds of "Christian" nations. Ages of moral and spiritual darkness will result from the crime of deliberate misuse of noble words and noble principles for sordid ends. This is more than ignorance of Law, or non-compliance with Law because of human weakness. It will call to terrible account those who have used dogmas to enslave.

Men who live by deceiving their fellow-men create this Karma: that in their future lives they are born with little discrimination as to human character, and thus are fated to be the prey of other plausible thieves. Those who live by deceiving *themselves* commit a far more fearsome sin against the "Holy Ghost"; they have corrupted the very channels through which light shines into the personal nature.

Thus we commit our crimes, receive the just dues thereof—and then what? We set about securing revenge for our punishment, upon the human agencies which were the unknowing channels for the effects flowing from causes we had set up; and thus we put in motion a whole new line of evil causes to spread misery and disaster over vaster areas and down future ages. It is in this manner that Kali Yuga perpetuates and augments its horrors.

The sayings of the Great were not conditional.

They did not say:

Thou shalt not rejoice in suffering or destruction "except that of an enemy."

Thou shalt not seek revenge "except for crime committed."

Thou shalt not take that which is not earned "unless legal to do so."

Thou shalt not avoid that which is earned "unless too painful."

Thou shalt enslave no man "except in the interests of the nation."

Thou shalt not covet "except that which thou really needest."

If he who desires to know "how long Kali Yuga will last" will look into his own heart honestly, he will soon discover how long it will last—for *him*. It is those who emerge first from their own Kali Yugas who lead the way out for the race.

When a man has reached that inner place where no menace can make him tremble, no wrong induce him to hate, and no bait fill him with lust, then are his wide pinions safely spread over the whirlpools of the Age of Confusion. In all the times and all the worlds to come, there need be nothing to overthrow him. He has met the most evil of ages and mightier than its worst is his best.

A Daily Miracle

Philosophers have explained space. They have not explained time. It is the inexplicable raw material of everything. With it, all is possible. Without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of your life! It is yours. It is the most precious of possessions. A highly singular commodity, showered upon you in a manner as singular as the commodity itself! For remark! No one can take it from you. It is unstealable. And no one receives more or less than you receive. Talk about an ideal Democracy! In the realm of time there is no aristocracy of wealth, and no aristocracy of intellect. Genius is never rewarded by even an extra hour a day.

—ARNOLD BENNETT

CYCLES OF PSYCHISM

IX

WE have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day, passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

NOTE.—This installment continues the material quoted from Mr. Judge's writings. See November issue, p. 23.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

The mesmeric fluid brings the paralysis about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the forearm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now the inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Body, soul, and astral man properly in relation give us a sane man; hypnotized, the relation is broken and we have a person who is not for the time wholly sane. Acute maniacs are those in whom the disjunction between astral man and soul is complete. Where the hypnotized one remains for months in that state, the astral man has become the slave of the body and its recollections, but as the soul is not concerned no real memory is present and no recollection of the period is retained.

The varied personalities assumed by some subjects brings up the doctrine of a former life on earth for all men. The division between soul and astral man releases the latter from some of the limitations of brain memory so that the inner memory may act, and we then have a case of a person reënacting some part of his former life or lives. But a second possibility also exists,—that by this process another and different entity may enter the body and brain and masquerade as the real person. Such entities do exist and are the astral shells of men and women out of the body. If they enter, the person becomes insane; and many a maniac is simply a body inhabited by an entity that does not belong to it.

The process of hypnotizing is as yet unknown in respect to what does happen to the molecules. We claim that those molecules are pressed from periphery to center instead of being expanded from the inside to the surface. This contraction is one of the symptoms of death, and therefore hypnotizing is a long step toward physical and moral death. The view expressed by Dr. Charcot that a subject is liable to fall under the influence at the hands of anyone should be admitted, as also that in the wake of the hypnotizer will be found a host of hysteriacs, and that it all should be regulated by law is unquestionable. I go still further and say that many persons are already in a half-hypnotized state, easily influenced by the unprincipled or

the immoral; that the power to hypnotize and to be sensitive to it are both progressive states of our racial evolution; that it can and will be used for selfish, wicked, and degrading purposes unless the race, and especially the occidental portion of it, understands and practises true ethics based on the brotherhood of man. Ethics of the purest are found in the words of Jesus, but are universally negatived by Church, State, and individual. The Theosophical doctrines of man and nature give a true and necessary basis and enforcement to ethics, devoid of favoritism or illogical schemes of eternal damnation. And only through those doctrines can the dangers of hypnotism be averted, since legislation, while affixing penalties, will not alter or curtail private acts of selfishness and greed.

* * *

There is no question but that hypnotism brings "results" of a sort, but so will partial knowledge of any of the laws of nature. A savage may be taught to set off a charge of explosive that is miles away. He will hear the report and conclude by highly scientific reasoning from cause to effect that he knows what happens when he presses the plunger. But not until he is led to the place of the explosion does he discover that the charge has torn away the side of a hill, or reduced a human habitation to ruins. Modern scientific ignorance of the psychological constitution of man completes the analogy, for the effect of hypnotism may be just as catastrophic as the more violent effect of an explosion. One is external and physical, the other internal and psychic, attacking the inner organism of man with a subtle disintegration that remains unperceived until its ravages are far advanced. It is not contended that hypnotism invariably produces this result, but that, in view of the nature of the process, such is the common effect. Many factors, among them the motives of both practitioner and subject, enter in. The real causes of disaster are the non-moral approach to man's subtle psychological nature, and the blinding ignorance of the semi-occult character of the forces that are invoked.

Dangers similar to those involved in hypnotism confront those who indulge in the Eastern psychological practices that have recently become popular in the West. Many people begin "breathing exercises" and postural disciplines under the delusion that they are "spiritual." Suffice it to point out that the Oriental teachers dispose of this idea by calling all such practices *Hatha* Yoga, which means, simply, *physical* discipline. There is nothing spiritual about it.

AMONG YOUTH-COMPANIONS

I SHOULD like to propose something in the way of an 'Outside World Contact'," began Dave, starting off the fortnightly discussion of the Companions. "It's part of 'Mist From Attu,' a story in this *Saturday Evening Post* of October 9. To the ordinary reader, it would be at least a fanciful story, perhaps fantastic. The theosophist might call it improbable. However, the passage I'm going to read to you needs no excuse for existence. It concerns an interlude on the battle-field. While the soldiers were resting between skirmishes, the talk somehow turned to religion, and one of them said he believed he could come back to earth if killed. The chaplain who was with them is telling the story:

* * * * *

" 'This heaven,' he said, 'sounds pretty silly to me. Anything that I can think of that would be heaven would be right around Springfield, Missouri. If there's really a God, the way the padre says, and I passed the tests, I reckon that He'd let me go back to Springfield.'

"One of them mentioned Houdini and thought he should have been able to send some sign. One thought heaven would be a place so grand that no return from it could possibly be wanted; another was sure of golden streets and houris, although he did not call them so; a third visualized a deep sleep, without homesickness, without desires.

"It was Corp. Fred Williams, one of the oldest in the squad, who spoke quietly at last. 'I don't think any of those things,' he said. 'I figure heaven has to be some kind of reincarnation. Every guy's done something that, ever since, he's been wishing he had a chance to fix up right again. Any heaven worth worrying about would have to let you do that much back on earth.' . . .

(Finally, they asked the sergeant what he thought:)

"He said, 'Fred has something there about what heaven should be like. It's too bad nobody can prove even that there is one. Everybody has theories, but no one can prove a thing about them being true.'

"They looked at me. 'How about it, padre?' one asked. 'Can you prove it?' . . .

"I said, 'No, fellows, I can't prove it. If you could prove heaven —or even God—there would be no use for ministers or priests, because everybody would have to believe.'

"I said, 'I can't prove a thing. All I can tell you is what I believe —I believe that somehow what Fred demands of heaven will be taken care of, that somehow the things Joe wants only in Springfield will be found too.'

"I said, 'For me, there are just two choices, and I have to make up my mind about them without any evidence. You can't prove there is a heaven and you can't prove there isn't. I've made my mistakes on earth like you all have. If I believed I'd never have a chance to fix them, I couldn't stand it. I believe I will and nobody can prove I won't.'

"It was a poor sermon. . . . Perhaps it was not even correct doctrine. But it was all I could tell them there in the gully with rifles talking up ahead."

* * * * *

"That certainly shows up the 'correct doctrine,' doesn't it?" Janice remarked, after a minute. "When the 'pinch' came, the chaplain had to abandon the church teachings and say what he knew, or rather what he believed."

"Evidently, most of those boys had never thought much about whether there is life after death, and what it would be like," said Gail. "They had conventional ideas about heaven mixed up with the desire to make good their mistakes, not realizing that those two ideas don't mix. They didn't think it out until it was too late to do much about it, and then the padre couldn't help them either, because he hadn't cleared the question up in his own mind."

"In the story, that was the last talk those men ever had," Dave put in. "But even so, we know, it wasn't really too late. After all, they laid the foundation for clearer thinking in their next life. Their karma in the new incarnation would certainly bring them near the knowledge they sought. Mr. Crosbie once said that a mental change or perception of truth might make a man suddenly change to the truth even at death, and then he would have created good *skandhas* for a future life."

"Isn't that often the way it happens?" Martinez asked. "We are usually too busy living to think much about dying. Remember by the time Arjuna stopped to ask questions, the 'flying of arrows has commenced,' and he himself had 'raised his bow.' It seems that in the ultimate moments there is a certain compulsion to think straight,—or perhaps it is only that we are more conscious of it then."

"Don't you think," King asked, "that whenever we face 'battle,' physical or otherwise, we have a kind of mental and moral shake-up? Sometimes it forces us to try to work our scattered ideas and insights into a coherent philosophy, and if so, the crisis has done us a great service, for that one reason alone."

"That was what occurred to me when I first read it," Dave commented. "We know that the time comes for each of us when we have to resolve the incompatibilities between the theories and beliefs we hold. For countless men and women all over the world, that time is today. And it seems to me that we who are studying Theosophy and learning the doctrines of reincarnation and karma have an obligation to those who are asking questions now as never before."

"It certainly shows that there must be, as Theosophy teaches, as many kinds of Devachan as there are Egos experiencing it!" exclaimed Martinez. "Each had his own idea about what 'heaven' would be like, and since Devachan is a mental state, a man's thoughts about it would determine his after-death state."

"What I've been wondering," Janice said then, "is what any of us could have said under the circumstances. The chaplain had to say that he believed what he did without any evidence."

"In a way, he was right," Max pointed out. "For in spite of all the external evidences for immortality, and all the arguments there are for reincarnation, a man could still refuse to accept or believe in them, and as long as he did, nothing and nobody could prove either idea to him."

"You know, they say you can't see fairies unless you believe in them," Gail remarked. "I think that is true of other things, too. Else why is it that when you believe in, for instance, reincarnation, you can see 'proof' of it on every hand, and when you believe in universal law, you can recognize it everywhere? If I were talking with those soldiers, I'd have concentrated on the *ideas* of karma and reincarnation. Once they understood the ideas, they could seek and see evidences themselves."

"I wouldn't mind recommending that they 'believe' in reincarnation," Martinez contributed, "because they don't have to give up any individual rights or privileges to do so. Of course, it's like suggesting that they believe in gravitation, and I would point that out. But, as Gail said, their belief in it would enable them to appreciate the evidence for it. And if it turned out that the idea was wrong, there would still be no harm done. It's not like believing in a religion, because you don't come under the control of a priest.

"The 'padre' said that if you could prove Heaven or God, there would be no use for priests. Well, not even ministers or priests can prove 'Heaven' or 'God,' unless the people want to believe. And if they want to believe, they do the proving themselves! Whatever way you figure it, man still doesn't need anyone else to do his thinking for him."

" 'Mist From Attu' is a sign, one of many, that more and more people are finding out that religion as they know it is unsatisfactory," King summed up. "The deepest questions of life and death are not fathomed by Western religions. The view of life here and now is not too clear and understandable, if religious dogmas are to be taken as true. But when it comes to looking before and after life, the picture is still more blurred. A 'mist,' indeed, and one there is no need for. Let a man once realize this, and he is ready for a philosophy which is complete in itself, and provides for self-study, self-evidence, and self-directed evolution. Then it is a challenge to us: are we ready and able to help him find it?"

To Prevent Dogmatism

H. P. B. and her teachers declared in 1875 that the age, in the West, was about to swing back from a materialism "which enthroned scepticism while it destroyed spirituality," and an effort had to be made to furnish the only philosophy which would prevent a return to dogmatism or superstition by giving a rational explanation to the race mind now about to put questions that science is yet unable to answer and the churches had never pretended needed any reply save a reference to the mercy or the favor of God. This satisfying system of philosophy was once more brought out from its place of preservation, and today it brings comfort to many who without it would be forced to blaspheme against nature.

—WILLIAM Q. JUDGE

SCIENCE AND THE SECRET DOCTRINE

Electronic "Cycles"

FOR many years Mr. Halbert P. Gillette, of the Gillette Publishing Co., specializing in engineering books and periodicals, has made an intensive study of weather cycles. In the beginning his theories made such bizarre reading from the point of view of scientists, that little attention seems to have been paid to them. Essentially, they were based on theories of interflow of electrons between the earth, the sun, and the other planets. The real nature of electrons, and their ubiquity, now being better recognized, his ideas fall more into line with the thought of the day.[1]

Mr. Gillette has sought to tie up his theories to the clay varves, or seasonal layers, in lake deposits. Among the most important of the cycles discovered, is one of approximately 605 years, subdivided into three equal periods of less importance. This is equal to 51 orbital periods of Jupiter. He believes that it represents the orbital period of Pickering's undiscovered "Planet P." Pickering's estimate of this orbital period was 656 years.

Gillette claims that whenever a planet is in solar longitude either of 108 or 288 degrees, it causes a peak of a rainfall cycle, whether evidenced by rainfall records, tree rings, or varves. Such peaks coincide with sunspot maxima. In addition to the major cycle produced by each planet, it causes harmonic sub-cycles of 1/3, 1/9, 1/27 of the length of the major one, etc. The great maxima and minima of rainfall, of course, come when peaks and depressions of cycles and subcycles coincide. According to Gillette we are progressing toward a period of great drought whose apex will be 1984. Volcanic upheavals and compass variations appear to have cycles closely coinciding with the major rain cycles, he says. This coincidence of cycles is of vast importance in the occult side of nature; as is well known to Theosophists, the years 1897-98 signalized a coincidence of cycles, the longest of which was about 5,000 years, of such intensity that the entire world order was upset by it.

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[1] *Roads and Streets*, November, 1941.

Gillette goes rather far into an attempted correlation between human affairs and rain cycles, tracing the upheavals around the fall of Rome to an 1815-year rainfall cycle whose minimum fell in 774 A.D. From this he reasons that we are not likely to have a "Dark Age" of that nature again until about 2590. Certainly five or six hundred years more will see the extinction of most of the nations of the world as it is today. It is interesting to note that 14 of the 1815-year cycles would make 25,410 years, or within about 400 years of the great sidereal period of 25,868 years which signalizes world catastrophes and the ending of sub-race cycles. Gillette notes the probability of a major climatic cycle of that length. Another long cycle which he points out as recorded in the stones is of about 4,000,000 years; 4,320,000 is the Maha Yuga or summation of the "Four Ages," in Theosophy!

One of the most important correlations discovered by Gillette is evidence of a circulation of electrons between the sun and the planets, with the poles of the earth acting as receiving centers. Every 24 hours, at the time when the north magnetic pole of the earth is directed most toward the sun, the earth's surface becomes most charged with electrons.[2] An additional evidence is the diurnal tide in the air, too great to be accounted for by gravitation, but which Gillette ascribes to the electronic magnetization of the oxygen in the air. This interflow constitutes the mechanism of the influence of the sun and planets upon the weather of the earth.

Gillette remarks:

> It may seem incredible that a climatic cycle of great amplitude could be caused by a planet that is at a vast distance from the sun and earth. But if the cause is basically electronic, great distance is not necessarily a bar to great effects. We are so accustomed to regard astronomical effects as being mainly of gravitational origin that we are prone to think that increased distance from the sun necessarily causes reduced effects. But picture a stream of spiralling electrons moving from the sun toward a planet that attracts the electrons because it has an opposite magnetic field, and ask yourself why those electrons should become fewer the farther they travel. . . . It is possible that an electron-vortex between sun and planet may gain rather than lose . . . because galactic electrons may be drawn into the vortex by magnetic attraction.

Now far be it from us to encourage the practice of astrology; but we have here a rebuttal to one of the stock arguments against

[2] Discovered by Mauchly in 1920.

astrology—that planetary bodies cannot affect one another strongly because of distance. Moreover, if we consider the vital effect of weather upon human affairs, and the direct biological and psychic effects of changing electric and magnetic conditions of the earth upon human beings, we have here a basis for a biological astrology of considerable possibilities. Or, let us say, for new sciences of astro-biology and astro-psychology.

It would not have been Hermes, however, who would have considered these sciences "new." As repeated in *The Secret Doctrine,* the Book of Hermes says:

> The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii. . . .* They fulfill the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety. . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. . . . All these Genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; *they imprint their likeness on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance. . . .* (I, 294.)

Mr. Gillette borders on another "occult" subject with the following remark:

> An unexpected by-product of this galactic electron theory is an explanation of the sun's radiant energy. If the sun is bombarded by electrons moving in and adjacent to its orbit, it must be heated by their impacts. Let the velocity of the electrons approach that of light, let their number be sufficiently great, and it follows that the sun must become white-hot under their hammering.

If we hold, as theosophists, that every "electron" (a highly metaphysical entity, by the way) has its own *seven principles,* then we must recognize that the measurable *physical* interchange of electrons between planetary bodies carries correlations that are mental, psychic, and spiritual as well.

These are matters suggestive in view of the theosophical teaching about the sun's nature and function. In her first book, Madame Blavatsky showed that the sun is not incandescent:

> . . . the materialists . . . will some day find that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism,* and that the sun is but one of the myriad *magnets* disseminated through space—a reflector—as General Pleasonton has it. That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation. (1, 270-1.)

In 1883, she wrote, "The fact is that ordinary science makes at once too much and too little of the Sun, as the store-house of force for the solar system,—too much in so far as the heat of planets has a great deal to do with another influence quite distinct from the Sun, an influence which will not be thoroughly understood till more is known than at present about the correlations of heat and magnetism, and of the magnetic, meteoric dust, with which inter-planetary space is pervaded." (THEOSOPHY II, 448fn.)

In answering questions on the Stanzas in *The Secret Doctrine,* H. P. B. described the Sun as follows:

> The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of "Knots of Fohat." . . . The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. (*Transactions,* pp. 116-7.)

Mr. Gillette brings evidence for another important and somewhat Theosophical tenet, when he says:

> Coming back to the fact that planets cause sun-spots when they are in one of two longitudes 180 degrees apart, I can conceive of but one cause, namely that in those longitudes both planet and sun are in the center of a stream of galactic electrons. Since these longitudes, namely 108 and 288 degrees, are quite near the estimated orbit of the sun, I infer that the orbit has those longitudes. By spectroscopic observation . . . astronomers have found that the sun is moving toward the star Vega whose longitude is about 284 degrees. Great exactitude as to direction of the sun's motion is not attainable by the spectroscopic method.

If Mr. Gillette is even partly right, great physical changes must occur as the Sun moves through space, simply because of these electron streams. What of the many yet undiscovered streams of other energies that must be intersected as the solar system proceeds "into newer spaces of the cosmos"?

THE CLOSING CYCLE

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahatmas, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahatmas will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H. P. B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sorts would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H. P. B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do

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NOTE.—The first section of this article was originally published by Mr. Judge in *The Path*, November, 1894, under the title "Will Master's Help Be Withdrawn in 1898 until 1975?" The second section appeared in *The Irish Theosophist*, January, 1895, as "The Closing Cycle."

many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T. S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H. P. B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

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In the November number* the "expiring Cycle" is referred to by Mr. Sinnett, and members are rightly warned not to be so absurd (though that is my word) as to think that after 1897 "some mysterious extinguisher will descend upon us."

Who is the person who gave out the concrete statement that 1897 was to be the close of a cycle when something would happen? It was H. P. Blavatsky. There is not the slightest doubt about it that she did say so, nor that she fully explained it to several persons. Nor is there any doubt at all that she said, as had been so long said from the year 1875, that 1897 would witness the shutting of a door. What door? Door to what? What was or is to end? Is the T. S. to end and close all the books?

Nothing is more plain than that H. P. Blavatsky said, on the direct authority of the Masters, that in the last twenty-five years of each century an effort is made by the Lodge and its agents with the West, and that it ceases in its direct and public form and influence

* *The Irish Theosophist,* November, 1894, p. 24.—Eds. THEOSOPHY.

with the twenty-fifth year. Those who believe her will believe this; those who think they know more about it than she did will invent other ideas suited to their fancies.

She explained, as will all those who are taught (as are many) by the same Masters, that were the public effort to go on any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovations" would crush the soul of man. The great public, the mass, must have time and also material. Time is ever. The matter has been furnished by the Masters in the work done by H. P. Blavatsky in her books, and what has grown out of those. She has said, the Masters have said, and I again assert it for the benefit of those who have any faith in me, that the Masters have told me that they helped her write the *Secret Doctrine* so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. No extinguisher will fall therefore on us. The T. S., as a whole, will not have the incessant care of the Masters in every part, but must grow up to maturity on what it has with the help to come from those few who are "chosen." H. P. Blavatsky has clearly pointed out in the *Key,* in her conclusion, that the plan is to keep the T. S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question. Thereby will be furnished the well-made tool with which to work again in grander scale, and without the fearful opposition she had without and within when she began this time. And in all this time of waiting the Master, "that great Initiate, whose single will upholds the entire movement," will have his mighty hand spread out wide behind the Society.

Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed. That is the true relation of the "extinguisher" as given by H. B. Blavatsky and the Master. It seems very easy to understand.

"Many are called but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves

alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Masters' cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed, they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice.

What seems to me either a printer's error or a genuine mistake in Mr. Sinnett's article is on page 26, where he says: "will be knowledge generally diffused throughout the *cultured classes*." The italics are mine. No greater error could seem possible. The cultured classes are perfectly worthless, as a whole, to the Master-builders of the Lodge. They are good in the place they have, but they represent the "established order" and the acme of selfishness. Substitute *masses* for *cultured classes*, and you will come nearer the truth. Not the cultured but the ignorant masses have kept alive the belief in the occult and the psychic now fanned into flame once more. Had we trusted to the cultured the small ember would long ago have been extinguished. We may drag in the cultured, but it will be but to have a languid and unenthusiastic interest.

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development; it is the

White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical, and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying. WILLIAM Q. JUDGE

IMPERSONALITY

The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest. And if we reflect a moment on what impersonality *is not,* perhaps that will help us to see what it *is.*

Some orate forcibly against personality. That does not prove they are free from it.

Some say little, but the effect of what is said is to imply that *they* are impersonal. They seem so modest, but are only politic.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human out of life and makes of it a cold negation. This doctrine has no patience with *evolution*—all faults must disappear at a single stroke.

Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation. Above all, it isn't a diplomacy which masks *ambition.*

Impersonality means freedom from personality, but none of us are going to attain that, right away; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes: if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is traveling on the path of impersonality.

—ROBERT CROSBIE

ON THE LOOKOUT

"Reason or Violence"

To the Theosophist the forefront of educational thought is perhaps the most important public arena in which the ideas and ideals of Theosophy battle for recognition. The greatest educators today are the most direct, the most plain-spoken in constructive criticism of our modern culture. In October, Lookout reviewed a recent article by President Robert M. Hutchins of the University of Chicago. We now consider another article on the same general subject by Alexander Meiklejohn, who stands together with Hutchins in calling for a basic philosophical re-evaluation of the ideals of our civilization. Dr. Meiklejohn is another of America's great modern educators. He has been Dean of Brown University, President of Amherst College, Chairman of the Experimental College of the University of Wisconsin, and of the San Francisco School of Social Studies. Dr. Hutchins said of him recently, "The Meiklejohn men up and down the country are readily identifiable. This is not because they agree, but because they think." Dr. Meiklejohn's article, which appeared in *Common Sense* for August, is entitled "Reason or Violence." His latest book is *Education Between Two Worlds* (Harpers, New York: 1942).

"The Acquisition of a Veneer"

Dr. Meiklejohn is here concerned with something far more important than techniques of education. *Why* we educate is a question which must be solved before the remainder of the educational pattern can have coherence and significance. We do not need a new plan for reorganization of the social structure. We need minds that are capable of reorganizing. This means minds that are capable of recognizing the basic errors in present attitudes that make the need for reorganization so apparent. Until we can sense and state clearly what has gone wrong, how can we insure correction? Dr. Meiklejohn makes a beginning by tearing aside the veil of clichés by which we have rationalized selfishness, justified separateness, and camouflaged immorality:

. . . the tragic truth is that, during the last three centuries, the Individualism of our Protestant-Capitalist society has drained the principle of reasonableness of its meaning. The distinction between reason and violence has been blurred or destroyed. In place of reasonable cooperation with other men we have set up a principle of "intelligent self-interest" which, for sheer deviltry of destructiveness, surpasses any other use of words by which the human mind has ever deceived itself. That phrase can justify any crime. It can sanctify any sin. It can make respectable any selfish disregard for the general welfare. A culture which prizes honesty because "honesty is the best policy" is not honest. It is shrewd. And shrewdness is violence become crafty. When men thus deduce virtue from vice, human civilization is seen to have been simply the acquisition of a veneer. Laws, principles, rights, obligations—these are merely forms of camouflage for the brutal, universal fact of individual aggression.

"Duplicity of Mind"

Here, then, as we face the problems of war and of peace, is the crucial issue of our contemporary culture. Do we mean what we say? Do we practice what we preach with respect to reason and violence? Or, on the other hand, have we, with our shopkeeping genius for compromise, succeeded in amalgamating selfishness and generosity? That achievement in duplicity would reconcile God and the Devil. It would solve our dilemmas by abolishing our scruples. And something of that sort we seem to have accomplished.

* * * * *

It is essential, as we plan for the future of our civilization, that we free ourselves from the duplicity of mind which comes upon those whose moral and intellectual foundations are thus crumbling away. No factor in history is more destructive of human integrity than a disintegrating religion. And we are caught in just such a catastrophe.

Needed—A Support For Faith

Mere belief in reason is only a half-belief, a feeling not soundly supported by any prevailing religious or scientific theories as to the origin of the reasonable order, or its relation to man:

If what I say is true, as I think it is, the full force of the contemporary conflict between war and peace, between reason and violence, comes crashing upon us. Our civilization is built, though very imperfectly as yet, upon the principle of reasonableness. That principle, in the past, has been supported by props of theological

belief. Those props are now withdrawn. Can the principle still stand? We have always said that men were brothers because they were sons of God. Can we still believe that they are brothers when the belief in God has withered away?

INTELLIGENT BROTHERHOOD

Dr. Meiklejohn next explores the implications of the philosophy of reason:

> Reasonableness . . . is intelligence. It is the logical opposite of the stupidity of competitive self-interest. The phrase "intelligent self-interest," so popular among us, is therefore a contradiction in terms. To be reasonable is to regard the interests of any other person as of equal importance with one's own. It is to love one's neighbor as oneself. When men reason together they pool their interests. Together they seek justice and fairness in satisfying all competing desires, no matter whose they may be. In so far as they are reasonable, men are all alike disinterestedly devoted to the common welfare. In so far as this is not true, to speak of them as reasonable toward one another is to speak nonsense. Reasonable men are, in this sense, brothers. Reasonableness is intelligent friendliness. What we are asking then is whether or not the human spirit, standing alone in its universe, can find within itself a solid and enduring basis for intelligent and generous behavior.

"TAKE IT FROM HERE"

It is significant that Meiklejohn, like Hutchins, refuses to provide a ready-made answer. *Men must think for themselves.* All that a teacher can do is to illuminate the material that must be fitted into place by each one for himself. Certain realities are apparent as soon as they are mentioned. Often unless they are mentioned they are forgotten. If we wish to use the term "religion," it is certainly true that civilization must have a religious basis to endure. The question is not what is the best religion but rather what approach and attitude toward religion will help to dissolve the divisive barriers of sectarianism:

> In the form of their religious beliefs men have thus thrown upon a cosmic screen their most significant insights about themselves. And this means that men have a way of self-knowledge. In the lineaments of the God whom they have imagined they can discover their own features. The myth of the Bible seems now to be fading away. But the human truth which it sought to express still remains. Courage, beauty, truth, freedom, gayety, justice, friendship, are

still the original facts. The myth was, after all, a secondary thing. Its going, if frankly faced, need not affect the primary purpose which it was intended to serve. If human values had not been, in and of themselves, good, no sanction by a God could have made them so. Among all the beings whom our imagination might have created, no one would have been regarded by us as Divine unless he had had reasons for what he did, what he approved. And when he goes, the reasons remain. It is out of those reasons that a new and living culture, a new world, are to be made.

A "Brief" For Brotherhood

Dr. Meiklejohn believes that we can organize a world-society on the principle of human brotherhood, and, invoking the "reasons" fundamental to the issue, presents a "brief" for brotherhood:

> To show that men hate each other does not prove that they are not brothers. They may be bad brothers. To assert brotherhood is to say not that men do care for each other, but that they should care for each other. It says that selfish living is contemptible, that generous living is magnificent. So, too, ignorance of one's fellows is not a denial of fellowship, if that ignorance can be judged to be a misfortune. The brutalities of war do not disprove human brotherhood if we can see that war is a crime. Moral and intellectual laws may be, and are, broken. But the fact of reasonableness is found in the authority of the laws. Men cannot fail to reach a goal unless there is a goal to reach. They cannot violate principles unless there are principles to violate. No one in his senses believes that a reasonable world order has been made. But it is equally true that no one in his senses doubts that it ought to be made. Men ought to act like brothers. That is what we mean when we say that they are brothers.

The Contradiction in Christianity

Many years ago, another great American educator, writing in the public press, discussed the problem here seized upon by Meiklejohn: the contradiction between preachment and practice in the civilized world. He wrote:

> If right ethics are to be practised merely for themselves, men will not see why, and have never been able to see why, for that reason, they should do right. If ethics are to be followed from fear, man is degraded and will surely evade; if the favor of the Almighty, not based on law or justice, be the reason, then we will have just what prevails today—a code given by Jesus to the west professed by nations and not practised save by the few who would in any case be virtuous.

> It is the anathema hurled by the church council [in 543] and the absence of [reincarnation] from the teaching now that have damaged Christianity and made of all the Christian nations people who pretend to be followers of Jesus and the law of love, but who really as nations are followers of the Mosaic law of retaliation. For alone in reincarnation is the answer to all the problems of life, and in it and Karma is the force that will make men pursue in fact the ethics they have in theory. . . . The scientific and self-compelling basis for right ethics is found in these and in no other doctrines.

William Q. Judge's words have stood the test of time, as any faithful exposition of the age-old wisdom religion, Theosophy, ever has and ever will. For those who, like Dr. Meiklejohn, believe in brotherhood and have faith in a reasonable order of existence, we recommend an unprejudiced reading of *The Ocean of Theosophy,* which has the appeal of powerful logic, inescapable verity, and an enunciation unsurpassed in simplicity, clarity and profundity.

THE NEW WORLD

The ancient teaching of human evolution expounded in the *Ocean,* the description of the next cycle of man's development to be found therein, will give meaning and foundation to the future suggested by Dr. Meiklejohn:

> In the midst of war and agony and confusion, the new world is being born. If we are reasonable, it is that new world which gives direction and purpose to all that we think or do. Every pupil must be learning for it. Every teacher must be teaching for it. Every scholar must be thinking for it. Every worker must be working for it. The human spirit is weary of selfishness, of cunning, of self-deceiving aggressiveness. Humanity has something to do together.

Out of such aspiration and inspiration must come a clear and reasonable philosophy that men can share, a basis that men can unite upon, so that the work of humanity can be done and done "together." Such a basis is not to be found in the facts that religious dogmas are crumbling and that the "scientific" materialistic approach is becoming aware of its own inadequacy. Nor is it to be found in the "past." The thoughts of all those who have striven without thought of personal gain for the philosophical insight most needed is not a matter of the past, not a matter of resuscitation of withered beliefs. The past of all real unprejudiced thinking is still alive and can be built into the present and the future by those who grasp the meaning of the Theosophical effort toward enlightenment.

An Ambiguous Heaven

A few unusual rescues of "lost" seamen have occurred, incidents which are at least dramatic, and at most (for believers) miraculous. They have served to highlight the resurgence, in certain quarters, of faith in religion and the power of prayer. The instances in which prayers, individual and collective, were of no avail are naturally not recorded, there being no one recovered to tell the tale, and, in the case of mass prayers, because the experience is not publicized unless successful. We cannot expect the will to believe (in miracles) to be affected by a paucity of supporting evidence. The open mind is associated only with the will to know. The latter may profit by a tell-tale juxtaposition of contradictory evidence, of which the following, from *The Christian Century* (Sept. 22), is an example:

> Jesuits are considered the intellectual elite in the Roman Catholic priesthood. It is therefore with unusual interest that one observes two paragraphs on the same page in the September issue of the magazine, *Jesuit Missions*. The first, under the title, "The Heavens Speak," recites a regrettable incident for which the caption supplies the edifying interpretation: "Missionaries among the Indians have long fought the use by Indians of peyote, a sort of narcotic connected with pagan religious service. Recently two Indians connected with the peyote cult were both struck dead by lightning within a space of two weeks." But, strangely enough, the voice of Heaven which is heard in the lightning is not recognized in the earthquake, for a little farther down in the same column of miscellany comes this: "A severe earthquake did considerable damage in Jamaica, B.W.I., especially around the town of Mandeville. There was no loss of life but the property damage was large and included some injury to the new mission church recently erected by Father Francis G. Deevy, S.J., at Balaclava." An impartial interpretation of the two episodes would suggest either that the heavy hand of Heaven is laid impartially upon the followers of the peyote cult and upon the Jesuit mission, or, as one would prefer to follow Elijah in believing, that "the Lord was not in the earthquake" and "the Lord was not in the fire."

"Harmless" Hypnotism

The blithe assurances by experts as well as by popular writers that hynotism is "harmless" are periodically proved false by actual experience. Paul Campbell Young of Louisiana State University, an "authority" in the field, wrote in his summary of theories of hypnotism (*Psychological Bulletin* XXIII, 1926, p. 518) that "noth-

ing new has been ascertained in regard to the dangers of hypnotism, moral or otherwise, since Braid found out that hypnotism was in every way harmless for normal persons." One wonders whether Dr. Young thought of reconsidering this judgment when, in 1937, a 19-year-old boy at Louisiana State attempted suicide after having been hazed and hypnotized by his fellow students. After a bullet had been removed from his chest, the boy, Dr. Young said, was "apparently normal" and returned to work. But the psychologist said nothing about the dangers of hypnotism—or if he did, it was not repeated by the reporters.

In 1941 Prof. Wesley Raymond Wells, of Syracuse University, announced the results of experiments demonstrating that hypnotism can induce innocent men and women to commit "real crimes." According to his contribution to the *Journal of Psychology*:

> This investigation has been devoted to the problem of whether a hypnotized subject, who is noncriminal in character, can be made to commit a real crime. The answer, on the basis of actual experimental results, is emphatically in the affirmative.

Prof. Wells would limit the practice of hypnosis to "competent physicians and psychiatrists." He, at least, does not belong to the "harmless" school of hypnosis. His warning is supported by a dispatch from Budapest (New York *Herald Tribune*, June 28, 1936) which tells of the narrow escape of an itinerant hypnotist who gave a knife to an entranced peasant and cried: "An enemy approaches. You hate him, for he took your sweetheart!" The peasant must have known who his real enemy was, for he inflicted a severe wound on the hypnotist.

"Secret Weapon"

With the background of such facts, showing what may be the actual results of hypnotism, regardless of the claims of academic practitioners who fear that public resentment may restrict their experiments, there is no difficulty in believing the assertions of Dr. George H. Estabrooks, another "authority," whose latest work, *Hypnotism,* has just been published by Dutton. Dr. Estabrooks presents hypnotism as a "secret weapon" for winning the war. A *Newsweek* review (July 19) summarizes the ways in which hypnotism might be used in war: (1) Hypnotized prisoners could be made to reveal all secrets of military importance; (2) a captured enemy officer could be released to mislead the enemy with false information received in trance; (3) couriers travelling dangerous routes could

be hypnotically impressed with communications on their subconscious minds, so that not even torture could extract them; (4) spies could be hypnotically trained, men who would not even know they are spies and thus could not betray themselves; (5) enemy aliens could be urged to become fifth columnists while in a normal state, and then hypnotized to be counter-espionage agents—producing virtual cases of "dual personality"; (6) employes of enemy munitions plants could be hypnotized into performing acts of sabotage. Finally, admitting that "a hypnotist who really wished a murder could almost certainly get it," Dr. Estabrooks indicates the possibility of assassinating enemy leaders by this means.

We can think of no further criticisms of hypnotism; Dr. Estabrooks has relieved us of this unpleasant task. There is, however, occasion to contrast with the foregoing some pious clap-trap quoted from the London *News Review* by the September *Read,* a new digest magazine. An article on hypnotism maintains:

> Subjects under control cannot be compelled to do anything which violates their fundamental character. . . . The patient in a somnambulic state is in an exalted condition, and the slightest hesitation on the part of the hypnotist is noted. He must choose his words carefully, since each one is burnt into the patient's subconscious mind for the rest of his life. . . . "Hypnotism," concludes Dr. Owen-Flood, "is a most powerful weapon in the relief of pain, no matter what the origin. It produces a calm sleep and the awakening is simple, and there are no evil after-effects."

The Karma Of "Suggestion"

As a general commentary on all such experiments, medical, "educational," or merely to entertain or to satisfy the curiosity, we reprint the following passage from H. P. Blavatsky's article, "Black Magic in Science":

> If the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it . . . once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realization. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the

labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego," has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means. (THEOSOPHY, September, 1942, pp. 501-2.)

A CANINE "BRAIN"

The New York *Times* of October 7 contained an interesting item on a trained dog, "Boots," whose vocabulary is twice that of "basic English" and who is quite a mathematician: "Boots adds, multiplies, divides, reads, understands long and complicated sentences, and even some French."

To science, the apparent human intellect of this dog is quite puzzling. Not so to Theosophy. An animal is really an embodied elemental, and doubtless in affinity with various classes of disembodied entities. Some of the mental feats of trained dogs and other domestic animals might easily be performed in conjunction with elementals under the direction of man, whether consciously or unconsciously. A real occultist would be able to command the elementals consciously; an animal trainer might have acquired the power unconsciously.

"THE NERVES OF NATURE"

An interesting reference in this connection is the explanation of the intelligent response to questions by "taps," given in Mr. Judge's article, "Conversations on Occultism with H. P. B." Said H. P. B.:

"There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. . . .

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. . . . They have no sense; they got it all out of your head, even the keys, for you know inside how many keys are on your ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply." (THEOSOPHY, III, 38-9.)

The dog reported by the *Times* gave his answers by barks instead of by taps, but the directing and impelling intelligence in both cases was a Manasic or Mind-Being. It is only in the presence and under the personal direction of the trainer that this dog and other similarly-trained animals are capable of exhibiting their unusual mental feats. This shows that a special psychic bond has been established between animal and trainer. (Compare "Telepathy and the Animal," in Lookout, April, 1930, and "Studies in Karma," THEOSOPHY, March, 1932.)

POSTSCRIPTS TO THE "TIME CAPSULE"

Five years ago a capsule of "samples" of our civilization was buried below the site of the New York World's Fair. Besides a full assortment of gadgets and other marks of progress, the capsule contains messages from leading thinkers for the enlightenment of the humanity of 5,000 years hence. The New York *Times* of Sept. 23 reports that on the fifth anniversary of this event, two of the contributors, Dr. Robert A. Millikan and Dr. Thomas Mann, have written postscripts to their former messages. Dr. Mann reaffirms his confidence in the human race and declares that in spite of the suffering and terror now extant, there is hope that humanity "will make a decisive step forward in its social wisdom and maturity."

DANGERS FACING AMERICA

Dr. Millikan's postscript, however, contains a note of warning. Following are some of Dr. Millikan's observations:

It was Montesquieu who saw and stated most clearly in 1748 these dangers that now loom so threateningly on our horizon. His words, so influential with Jefferson and the makers of our Constitution, should be equally influential with us today. He wrote:

"If a republic is small it is destroyed by a foreign power; if it is large it destroys itself by an inner vice. So it is very likely that men would have been forced to live always under the rule of one man had they not imagined a constitution which combines the advantages of a republican government and the external force of a monarchy. I mean a federal republic. Made up of small republics it enjoys the high political quality of each, and toward other powers it has by virtue of a federation all the advantages of monarchies."

This is but one way of saying that the principle of local self-government which up to this time we have kept in the powers left with the States and local communities, but which they are now losing, is essential to prevent a large republic like the United States from being destroyed by its inner vices. A cancer can be cut out before it has spread throughout the system, but after that has happened the patient's case is hopeless.

"THE MORAL STORMS"

In an article first printed in *The Path* for May, 1886, Mr. Judge prophesied changes for America which confirm Dr. Millikan's fears. He said:

This glorious country, free as it is, will not long be calm: *Unrest* is the word for this cycle. The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers, and the noise of the gathering clouds of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not the real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist." (THEOSOPHY III, 67.)

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